Jamaat E Islami Hind

Ek Ta'arruf

Shu'ba Tanzeem | Mukammal Roman Urdu

Safa 2

Bismillah ir-Rahman ir-Raheem

Jamaat Islami Hind — Ek Ta'arruf

26 August 1941ء ko Barsaghir Hind ke 75 nafoos ne, jin mein qadeem ulama bhi the aur jadeed tabqa ke ahl-e-ilm o danish bhi, Lahore mei jama hue. Unhon ne iqamat-e-deen aur Islam ki sarbulandi ke liye Jamaat Islami ki tashkeel ki. Yaahi mashawarat aur behas o tamheez ke baad is ka dastoor waza kiya. Aur ittefaq-e-raye se Maulana Sayyid Abul A'la Maudoodi is jamaat ke Ameer muntakhib hue.

Jamaat Islami ki tashkeel dar haqiqat Maulana Maudoodi ke us shadeed ihsaas ki marhoon-e-minnat hai ke deen ki ihya deen aur aala-e-kalimatullah ke liye ijtimaiyyat zaroor hai.
Maulana ne jamat ki amali tashkeel se pehle apni sahafi tahreerun aur ilmi maqalon ke zariye puri yakeen aur zor e istidlaal ke saath Musalmanon ko is amr ki taraf tawajju dilaaye ke un ke tamam masaail o mushkilaat ka hal dar haqiqat apne haqiqi mansab ke shu'oor aur uske thakaazon ki thakmeel me hei.
Aur apni zindagi se us tanaquz ko door karne mein hai. Jis ki wajah se woh deen ki sahi numaaindagi karne ke bajaaye uski ghalat tasweer pesh karte hain.

Unhone Quran o Hadith ki roshni mein dalaael ke saath yeh haqiqat waazih farmaee ke fariza iqamat-e-deen ki adaaegi ijtima'i jad-o-jahad ke zariye hi ho sakti hai. Unhon ne aam rawish se hatkar deene haq ka jaame thasawwur waaze kiya, usko kuch rusoom aur chand makhsoos ibadaat se bulandh thar saabith kiya aur saath hi ghaalib ghair Islami tas awwuraat aur raayij nizaame fikr par dhalaayil ke saath barpoor thanqeedh ki aur islami aqdaar aur nazriyaat ke fouqiyat saabith ki. Unhone ye bi bataya ke Islam ek nizam-e-rahmat hai jo na sirf yeh ke ukhrawee falaah o nijaat ka zaamin hai, balke is duniya mein bhi 'amalan nizam-e-adl o qist qaayam kar chuka hai aur is maujudah daur mein bhi qaayam kar sakta hai.

Maulana Maudoodi ne mukhtalif ahem mauzoo'aat aur masaail par muta'addid tasneefaat pesh kin, jin ki zabaan, tarze istidlaal aur tarze tahrir
ki shaghaftagi ne dimaagon ko mutaassir kiya aur dilon ko moh liya. un ki tahreerun ka
ye nateeja hai ke Barre sagheer ke aam Musalmanon mein Jamaat
ki da'wat ki ghair ma'mooli isha'at hui. Soye hue zehan bedaar huye. Jazbaat mein hararat paida hui. Ye asraar awaam aur khawaas donon me phailte chale gaye. Bilkhusos unka risaala **"Tarjuman ul Quran"**, qadeem o jadeed uloom ke wasi' mutaaliya, gehre tarz-e-fikr, jadeed tarz-e-istidlaal aur pur-zor adhabi usloob ke saath Islam ki tarjumani ka nihayat mo'assir zariya tha.
Is ke mazameen intishar-e-fikr aur ma'zarratkhwaahaana andaaz-e-
bayaan ke darmiyan mashle raah ke maanindh the.

Maulana ne in mazameen mein Ilhaad, tashkeek aur
Maghrib ke baatil afkaar o nazariyaat par mudhallal aur shadeed tanqeede ki
aur unke khoklepan ko waaze kiya.Baadshaahat, aamiriyat aur Nazi-
ism, laa deeni jamhooriyat, qoum parasthi,
aur mulhedhaana ishtiraakiyyat ke mehlik asraath ko dalaael o baraaheen se saabit kiya, Aur unke bh al muqaabil Islam ki haqiqat aur insaaniyat ke liye is ka khair o barkat hona waazeh kiya.

Maulana ki in tahreeron ne jo fiza paida ki aur aamadagi aur azaayim ki is se
jo lehre ute uska fitri nateeja tha ke jab unhone Jamaat Islami ki tashkeel ki da'wat di to
ulama, danishwar aur awam is ke liye tayyar ho gaye. Mulk ki taqseem ke waqt tak Maulana Sayyid Abul A'la Maudoodi Jamaat ki qiyadat farmaate rahe. Taqseem-e-
mulk ke baad Jamaat dho hisson mein taqseem ho gayi. Maulana
Abul A'la Maudoodi Pakistan ke Ameere Jamaat rahe aur Jamaat Islami
Hind mein 1948ء mein **Maulana Abul-Laith Nadwi** ko Ameer Jamaat muntakhib kiya gaya.
Us waqt Jamaat Islami Hind 240 arkaan par mushtamil thi. Jamaat ka markaz Mahiabada,
Lucknow, UP me qaayam hua. Phir 1949ء ke aakhir mein Ram Pur munthaqil hua,
1960ء mein Delhi mein aur ab 1991ء se **Da'wat Nagar, Abul Fazl Enclave,**
Okhla, Nayi Dilli mein hai.

Nasb-ul-A'yan

Jamaat Islami Hind ka nasb-ul-a'yan **Iqamat-e-Deen** hai. Jis ka haqiqi muhrak sirf Raza-e-Ilahi aur falaah-e-aakhirat ka husool hai.

Tashreeh

"Iqamat-e-Deen" mein lafz "Deen" se muraad woh deen-e-haq hai jise Allah Rabb ul-Aalameen ne apne tamam anbiya ke zariye mukhtalif zammanon aur mukhtalif mulkon mein bhejtaa raha hai aur jise aakhri aur mukammal soorat mein tamam insanon ki hidayat ke liye apne aakhri Nabi Hazrat Muhammad Sallallahu Alaihi wa Sallam ke zariye naazil farmaya aur jo ab duniya mein ek mustanad mahfooz aur 'indallah maqbool deen hai jis ka naam Islam hai.

Yeh deen insaan ke zaahir o baatin aur us ki zindagi ke tamam infiradi wa ijtima'i goshon ko mohit hai. Aqaaid, ibadaat aur akhlaq se lekar ma'ishat, ma'ashrat aur siyasat tak insaani zindagi ka koi bhi ek shu'ba bhi aisa nahin hai jo is ke daaire se kharij ho.

Yeh deen jis tarah Raza-e-Ilahi aur falaah-e-aakhirat ka zaamin hai, isi tarah dunyawi masaail ke mouzon hal ke liye bhi behtar nizam-e-zindagi hai aur infiradi o ijtima'i zindagi ki salaah aur taraqqi ke liye taameer sirf is ke qiyam se hi mumkin hai.

Is deen ki iqamat ka matlab yeh hai ke kisi tareeq o taqseem ke bagair is poore deen ki mukhlisaanah pairawi ki jaaye aur har taraf se yaksoo hokar insaani zindagi ke infiradi o ijtima'i tamaam goshon mein is tarah jaari o naafiz kiya jaaye ke fard ka irtiqaa, ma'aashare ki thaameer aur riyaasat ki tashkeel sab kuch is deen ke mutabiq ho.

Is deen ki iqamat ka misaali aur behtareen amali namoona woh hai jise Hazrat Muhammad Sallallahu Alaihi wa Sallam aur Hazraat Khulafaa-e-Raashideen Rizwanullahi Ta'ala Alaihim Ajma'een ne qaayam farmaya.

Tareeq-e-Kaar

Apne nasb-ul-a'yan ke husool ke liye Jamaat Islami Hind ka tareeqa-e-kaar hasb-e-zail hoga:

1. Quran o Sunnat Jamaat ki aasaasekaar hongi. Doosri tamam cheezain saanawi haisiyyat se. Sirf is hadh tak peshe nazar rakhi jaayengi jis hadh tak Quran aur sunnat ki ruh se unki gunjaayish ho.

2. Jamaat apne kaamon mein akhlaqi hududon ki pabandi karegi aur kisi bhi aisa zariya aur tareeqa isteimaal nahi karegi jo sadaqat o diyaanat ke khilaf ho, ya jin se firqawarana munafarat, tabqaati kashmakash aur fasad fi-l-arz paida ho.

1. Jamaat apne nasb-ul-a'yan ke husool ke liye tha’meeri aur pur-aman tareeqa ikhtiyaar karegi, ya'ani woh thableeg o thalqeen aur ishaa’athe afkaar ke zariye zehnon aur seerathon ki islah karegi aur is tarah mulk ki ijtima'i zindagi mein matlooba saaleh inqilab laane ke liye raye-e-amma ki tarbiyat karegi.

Laaih-e-Amal

April mein 1947 me ء Madras mein Hindustan aur Musalmanon ke haalaat ke siyasi, samaaji aur deeni o akhlaqi pehluon se ek jaame tajziya(analysis) kiya gaya jo ba'd mein mukammal hota raha. Yeh tajziya **"Tahreek Islami ka Aa’inda laahe Amal"** ke naam se shayi'(publish) hua tha. Tajziya ke baad is mein chaar bunyaadilaaye amal tajwees kiya gaya tha. Jis ke bunyaadi nukaat yeh hain:

1. Is qoumi kashmakash ka khaatima kiya jaaye jo Hinduon aur Musalmanon ke darmiyan ab tak barpaa rahi hai. Yeh baat bhi pehle se ghalat thi ke Musalman Islam ke kaam karne ke bajaaye apni qoumi aghraaz o mataalib ke liye ladte rahen. Aaney waale haalaat mein yeh na sirf ghalat hi nahin balke muhlik bhi hogi. Musalmanon ko qoumi kashmakash wali siyasat se dast-bardaar ho jaana chahiye.

2. Musalmanon mein wasi' payimane par Islam ka ilm phailaaya jaaye aur un mein Islam ki da'wat o tableegh ka aam jazba paida kiya jaaye. In ki akhlaqi, tamadduni, aur ma'aashrati zindagi ki is had tak islaah ki jaaye ke woh Islam ke numaaindey ban kar saamne aa sakein aur is tarah ghair Musalmanon ke andar Islam ka sahi ta'arruf kara sakein.

3. Musalmanon ki zehni quwwaton ko islam ki ilmi,adabi, aur sahafathi(publishing) khidmat mein lagaane ka ehtimaam kiya jaaye.

4. Hindustan ki mukhtalif zabaanon mein Islam ka zaroori literature jald az jald muntaqal kar diya jaaye aur Jamaat ke kaarkunon ko apne ilaaqa mein boli jaane waali zabaanon ko seekhna chahiye taake aage un zabaanon ko isha'at-e-da'wat ka zariya banaaya ja sake.

Jamaat ki Rukniyyat

Indian Union ka har shahri khwah woh mard ho ya aurat aur khwah woh kisi firqa ya nasal se ta'alluq rakhta ho, Jamaat Islami Hind ka rukn ban sakta hai, basharteke:

1. Aqeedah "La ilaha illallah Muhammad Rasoolullah" ke mafhoom ko us ki tashreeh ke saath samajh lene ke baad is ka iqraar de ke yahi us ka aqeedah hai.

2. Jamaat ke nasb-ul-a'yan ko us ki tashreeh ke saath samajh lene ke baad iqraar kare ke yahi us ka nasb-ul-a'yan hai.

3. Jamaat ke mu'ayyan tareeqa-e-kaar ki mukammal pabandi ka iqraar kare.

4. Dastoor-e-Jamaat ko samajh lene ke baad ahad kare ke woh is ke dastoor ki aur is se muta'alliq nizam-e-Jamaat ki pabandi karega.

Nizam-e-Jamaat

Jamaat Islami Hind ka nizam shuwraayi hai aur tanzeemi lihaaz se markazi, halqe waar, aur maqaami nizaamon par mushtamil hai. Hasb-e-zaroorat ilaaqaaye wa zilaayi nazam bhi qaim kiye jaate hain.

Markazi Nizam

Jamaat ka markazi nizam Majlise Namaayindagaan, Ameere Jamaat, Markazi Majlis Shoora aur Qayyume Jamaat chaar ajzaa par mushtamil hai.

Majlis Namaayindagaan

Yeh Majlise arkaan-e-Jamaat ke muntakhab namaayindon, Ameer Jamaat aur Qayyume Jamaat par mushtamil hoti hai jis ki muddat-e-kaarkardagi chaar saal hoti hai.

Ameer Jamaat

Jamaat Islami Hind ke "Ameere Jamaat" ki haisiyyat is Jamaat ke rahnuma ki hoti hai.

Arkaan Jamaat is ki itaa'at fi-l-ma'roof ke paaband hote hain aur Jamaat ki da'wat apne aqeede aur nasb-ul-a'yan ki taraf hoti hai.

Ameer Jamaat ka intikhab Majlise Namaayindagaan apni chaar saalah meeqat ke liye karti hai jis ke liye in ausaaf ka lehaaz rakhna zaroor qarar diya gaya hai, jin ki hidayat o rahnumaee Islami ta'limaat se milti hai.

Naaib Ameere Jamaat

Ameere Jamaat da'wat o tarbiyyat se muta'alliq umoor ki anjaamdahi ke silsile mein apni ma'awinat ke liye Markazi Majlise Shoora ke mashware se Naaib Ameer / Naayab umra muqarrar kar sakta hai jo apne faraiz aur zimmedaariyon ki anjaamdahi ke liye Ameere Jamaat ke saamne jawabdeh hote hain.

Markazi Majlise Shoora

Ameer Jamaat ki imdaad o mashwara ke liye ek Majlise Shoora hai jis ke kull arkaan ki ta'daad 19 hai. In mein se 18 ka intikhab Majlise Namaayindagaan apne mein se karti hai aur 19waan rukn qayyume Jamaat (bahaisiyate ohada) hota hai. Majlise Shoora ki muddat-e-kaarkardagi bhi chaar saalah meeqaat hi hoti hai.

Qayyume Jamaat

Jamaat Islami Hind ka ek Qayum hota hai. Jis ka taqarrur Ameere Jamaat karta hai. Is taqarrur ke silsile mein Ameere Jamaat arkaane Majlis Shoora ki raayon ko bhi saamne rakhta hai. Qayyume Jamaat apne faraiz Ameere Jamaat ki hidayat ke mutabiq anjaam deta hai aur is silsile mein Ameere Jamaat ke saamne jawabdeh hai.

Muaawin Qayyum

Qayyume Jamaat ki ma'awanat ke liye Ameere Jamaat Muaawine Qayyum Muaawineen Qayyum ka bhi taqarrar Markazi Majlise Shoora ke mashware se karta hai. Muaawin Qayyum apne faraiz aur zimmedaariyon ke liye Qayyume Jamaat ke saamne jawabdeh hote hain.

Halqa-e-Waar Nizam

Poore mulk mein tanzeemi i'tibaar se Jamaat ke darj-e-zail sola halqay hain. Har halqa ek ameer ke tehat hota hei. Ameer Halqa ka taqarrarAmeere jamat, arkaanehalqa ki raayon aur masaaleh-e-Jamaat ko Markazi Majlise Shoora ke saamne rakhte hue kaam karta hai.

Ameer Jamaat Halqa’e Markazi hidayaat ke tehhat apne halqa ki jamaa'ton ke nizam o tartab aur Arkaan Halqa ki tarbiyyat ka zimmedaar hota hai aur un tamaam saare umoor mein Ameere Jamaat ke saamne jawabdeh hota hai.

Halqa ki Majlise Shoora

Har Ameere Halqa ke liye ek Majlise Shoora hoti hai jis ka intikhab Arkaane Halqa chaar saal ke liye karte hain.

Jamaat ke tanzeemi halqay is tarah hain:

(1) Assam
(2) Maghribi Bangaal
(3) Bihar
(4) Jharkhand
(5) UP (Mashriq)
(6) UP (Maghrib)
(7) Dilli o Haryana
(8) Punjab
(9) Rajasthan
(10) Gujarat
(11) MP o Chhattisgarh
(12) Maharashtra
(13) Andhra wa Orissa
(14) Karnataka o Goa
(15) Tamil Nadu
(16) Kerala o Andaman Nicobar

Maqaami Nizam

Jis maqam par ek se jyaada Arkaane Jamaat hon, wahaan maqaami Jamaat qaaim ho jaati hai. Har maqaami Jamaat ka ek Ameer hota hai jis ka taqarrur Ameere Jamaat, masaalihe jamat ke peshe nazar Maqaami arkaan aur ameere halqa ki rayon ko saamne rakthe huye karta hei.

Maqaami Ameer, Ameere Halqa ki hidayaat ke tehat apni Jamaat ke nazm o nasq(discipline) aur maqaami Arkaan ki tarbiyyat wa rahnumaai ka zimmedaar hota aur jamat ke kaam maqaami arkaan ke mushware se anjaam deta hei. Albatha jin muqaamaath par arkaan ke ta'daad 20 se zaayid hoon un maqaamaat par maqaami Majlise Shoora ka bhi qiyam amal mein laaya ja sakta hai.

Maqaami Ameer apne faraiz ke muta'alliq Ameere Halqa kesaamne mein jawabdeh hota hai.

Jamaat, har chaar saalah meeqat ke shuru' mein apni Policy mutayyan karti hai. Is ki maujoodah policy darj-e-zail paanch nukaat par mushtamil hai.

Policy — Paanch Bunyaadi Nuktaat

1 DAWAT

Jamaat, da'wat ka kaam is tarah anjaam degi ke bradaraan-e-watan Islam ki bunyaadi ta'limaat (Tauheed, Risaalat, Aakhirat) aur un ke bunyaadi taqazon se waaqif ho jaayen aur yeh haqiqat bhi un par waazih ho jaaye ke Islam ek waahid nizam-e-adl o rahmat hai aur yeh ke insaan ki dunyawi falaah aur akhrawee nijaat apne Khaaliq o Maalik aur Parwardigaar ki khalis bandagi ki raah ikhtiyaar karne mein hai. Shirk o Ilhaad, deegarr baatil afkaar o aqaaid aur akhlaqi buraayon ki qabahat o muzarrat un par waazih ho jaaye. Nez Islam, Musalmanon aur tahreek-e-Islami ke baare mein un ki ghalat fahmiyan aur bad-gumaniyan door hon.

2 ISLAMI MUASHIRA

Alif: Jamaat, Musalmanon ke saamne Islam ke saheeh aur mukammal tasawwur-e-infiradi wa ijtima'i zindagi mein is ke taqaazon ko hikmat ke saath is tarah waazih karegi ke un ke andar aakhirat ke fikr aur Raza-e-Ilahi ki talab ka jazba bedaar ho.Un ki zindagiya fikr o amal ki tamam buraayiyon aur shirk o bid'at se paak se aur Islami ta'limaat ke mutabiq ho jaayen. Aur wo poori shariyat ki paabandhi ikhthiyaar karle. deeni bunyaadon par muttafiq hokar apne qoul o amal se deen-e-haq ki

shahadat dene lage aur Islam ke qaayam karne ka apna mansabi fariza anjaam dene ke qaabil ho jaayen.

Ba: Jamaat un ahem umoor o masaail par bhi munaasib tawajju degi jinka thalluq deen aur millate Islami ke tahaffuz o bakhaa(baakhi rehna) aur is ke deeni wa tahzeebi tashakhkhus se ho.

3 MULKI WA AALAMI MASAAYIL

Alif: Jamaat mulk ke andar bunyaadi insaani huqooq, siyaasi, samaaji aur mu'aashi insaaf ke husool,

mazahbi, lisaani aur tahzeebi aqalliyaton ke thashakkus(individuality), ghair akhlaqi wa ghair qaanooni harkat o wa aqadamaat se hifaazat aur insaani ukhuwwat aur akhlaqi qadron ke farogh ke liye hasbe isthithaa'ath jiddo-o-jahad karegi. Aur iqdaar(values) se aari aur zulm wo istihsaal par mabni siyaast par tanqeed karegi.

Ba: Aise aalami masaail jin par iz-haar-e-khayaal karna, adl o insaaf, akhlaaq o sharaafat, insaan dosti aur Islami ukhuwwat ka taqaaza hai, Jamaat in par hasb-e-zaroorat be-laag aur munsifana izhaar-e-khayaal karegi.

4 KHIDMATE KHALQ

Jamaat, bilaa lihaaz-e-mazhab o millat mareezon, ma'zuron aur haajatmandon ko saharaa dene aur museebat zadah logon aur mazlooomon ko imdaad baham pahunchaane ka hasb-e – zaroorat, wo istita'at ehtimaam karegi

5 TARBIYAT WO TANZEEM

Jamaat, apne Arkaan aur kaarkunan ki zahni o fikri wa amali aur deeni wa akhlaqi hamah-jihatee tarbiyyat aur apne daakhili istikhkaam ka khusoosi ehtimaam karegi aur is baat ki koshish karegi ke un ka Allah Ta'ala se ta'alluq zyaadah se zyaadah mazboot ho. Aur woh apni poori zindagi mein Islam ke sachche pairau, iqamat-e-deen ke liye sargaram-e-amal, raahe haq me eesaar o qurbani, sabar o istiqaamat ka mazhar, aur nazm o ijtima'iyyat ke pehluon se buniyaan-e-marsoos ban jaayen.

Yeh kaam Jamaat ka awwaleen aur sab se zyaada tawajjah ka mustahiq hoga.

Rahnuma Usool

Jamaat ka program jo uppar darj baalaa policy ki roshni mein — aage dharj hai, ise barwaaye kaar (implementation)laane ke silsile mein umoor-e-zail bathore "Rahnuma Usool" s pesh-e-nazar rahenge:

1. 1Kaarkunaan Jamaat ki tawajjuh ki awwaleen mustahiq un ki apni zaati islaah aur tarbiyyat hogi.

2. 2Ghair Musalmanon ko deen-e-haq ki da'wat aur Musalmanon ki islaah o tarbiyyat ka program hamari masaayi(koshish) doosra ahem markaz-e-tawajjah hoga.

3. 3Program ke baaqi ajzaa ke silsile mein har tanzeemin halqa aur har maqaam ke rufqaaye jamat apne haalaat o zarooriyyaat ke pesh-e-nazar baahami mashware se taay karein ge ke unme kinkin kaamon ko woh kis hadh tak broye kaar laain ge.

4. 4Har kaarkon ka daaire kaar aslan us ka gharelu aur qareebi maahol hoga aur maqaami Jamaat ya halqe kaarkunaan o mutafiqeen ka daaire kaar us ki apni basti ki hogi.

5. 5Kaarkunaan Jamaat mulk ke tamaam Muslim o ghair Muslim baashindon se rabt paida karne ki zyaadah se zyaadah koshish karein ge. Apne kaamon ke silsile mein un ka ta'awun haasil karein ge aur apne usolon ke tehhat un ke saath bhi ta'awun karein ge.

6. 6Shehr hon ya dihaat, hasbe haal har jagah program broye-amal laaye jaayenge aur taaleem aur thaaleem yaafta mardon, aurton ko aur isi tarah talaba o taalibaat ko mutawajjah aur muta'arrif karaane ki poori koshish ki jaayegi.

7. 7Meeqaati program ko amali jaama pehnaane ke liye har haal mein ma'roof tamam zaraayi ikhtiyaar kiye jaayenge.

Tanzeemin Quwwat

Waazih rahe ke yeh aadaad o shumaar December 2002ء tak hain

	Ta'daad
Arkaan Jamaat Mard	**4,937**
Arkaan Jamaat Khawaateen	**419**
Maqaami Jamaa'tein	**702**
Kaarkunaan Mard	**23,596**
Kaarkunaan Khawaateen	**5,153**
Halqahaaye Kaarkunaan Mard o Khawaateen	**2473**
Mutafiqeen Mard	**1,57,048**
Mutafiqeen Khawaateen	**56,871**
Halqahaaye Mutafiqeen Mard o Khawaateen	**1,276**
Ghair Musalmanon mein Da'wat (Zir-e-Rabt) Mard	**3,21,141**
Ghair Musalmanon mein Da'wat (Zir-e-Rabt) Khawaateen	**43,898**
Muaawineen Mard	**8,506**
Muaawineen Khawaateen	**557**
Islami Ma'aashra Zir-e-Rabt (Musalman) Mard	**784074**

Islami Ma'aashra Zir-e-Rabt (Musalman) Khawaateen	**1,50,414**
Taalibaat	**8,900**
Halqa-haaye Taalibaat	**225**
Masaajid o Maraakiz-e-Tarbiyyat	**12,075**
A'immah Masaajid se Raabta	**8,499**
Maraakiz-e-Ta'leem Baaligaan brae Mard	**9,923**
Maraakiz-e-Ta'leem Baaligaan brae Khawaateen	**8,327**

	Ta'daad
Sharqi Panchaayatein	**28**
Zakaat ke Aam Ijtima'i Nizam	**501**
Laibreriyaan aur Darul Mutaala	**959**
Study Circle	**1,536**
Darul Ishaa'at	**10**
Khidmat-e-Khalq ke Zaraayi	
Tibbi Maraakiz	**100**
Bila-soodi Qarz Iskeemain	**328**

Students Islamic Organisation of India (SIO)

Yeh tanzeem baraahe raast Jamaat Islami Hind ki sarparsti mein sargarm-e-amal hai, jis ki tafsilaat is tarah hai:

	Ta'daad
Membaran	**3,049**
Associates	**40,546**
Units (Membaran)	**531**
Circles (Associates)	**1,179**
Hamdarwaan	**5,857**
Membaran Childrens Circle (11 saal se kam umr ke talaba)	**29,441**

Maslaa-e-Ta'leemaat

Is masle ne deeni ta'leem aur asri ta'leem donon zarooratain par mutawajjah rakha hai. Ibtidaayi darjaat mein donon zarooraten peshe nazar hain. Chhoti badi darsagaahein jaari hain, jin ke liye Islami nuqta-e-nazar aur jadeed tareeqa-e-ta'leem ke mutabiq junior high school, sarkari o neem-sarkari schools ke nisaab ta'leem ke jaaeze liye committees muqarrar ki jaati hain taake ye dekha jata rahe ke un schools ki darsiyaat mein koi aisi cheez to musalman bachchon ko nahi padhaayi jaati jo un ke aqaaid par bura asar daalti aur

Islami taarikh o riwayaat ke silsile mein ghalat fahmi o bad-gumaani ka baaes ban sakti ho. Jaaeze ke baad hasb e zaroorat raiyaasti aur markazi hukoomaton ko islaah ki jaanib tawajjah dilaayi jaati rahti hai. Jahaan tak aala asri ta'leem ki zaroorat ka ta'alluq hai to is ke silsile mein koshish ki jaati hai ke Musalmanon ko aa-mada karke schools college qaim karaaye jaayen jahaan baqadar zaroorat talaba ko deeniyyaat se waaqfiyyat bhi hoti rahe aur jadeed uloom bhi haasil kar sakein.

Is waqt **158 primary school, 80 high school, 29 colleges, 20 technical idaaray, 278 deeni madaaris o makaaatib** aur 50 hostels qaim hain, jin ke zariye talaba mein sahi ta'leem o tarbiyyat ki khidmat anjaam di ja rahi hai. In ke ilaawa mzeed 183 doosre ta'leemi idaroon se bhi rabta hai.

Darul Ishaa'atain

Dilli mein Human Welfare Trust ke zere-milkiyat Markazi Maktaba Islami Publishers Urdu, Hindi aur Angrezi zabaanon mein Islami literature, aur Islami madaaris ke liye darsiyaat ki tibaa'at(printing) aur isha'at ka ehtimaam karta hai. Mulk mein is maktabe se marboot muta'addid agencies kaam kar rahi hain aur un ke zariye bandagaan-e-Khuda taak laakhon kitaabein pahunch rahi hain.

Markazi Maktaba Islami Publishers ke ilaawa mukhtalif alaaqaayi zabaanon mein Quran o Hadis ke taraajim aur doosri Islami literature ki tibaa'at aur isha'at ke liye jo ahem Darul Ishaa'at khidmaat anjaam de rahe hain woh darj-e-zail hain:

Maliyaalam (Kerala), Telugu (Andhra Pradesh), Tamil (Tamil Nadu), Kannadi (Karnataka), Marathi (Maharashtra), Gujaraati (Gujarat), Bangaali (Maghribi Bangaal), Aasami (Assam), Punjabi (Punjab).

Akhbaaraat wa Rasaail

Mulk ki mukhtalif zabaanon mein kuch aise akhbaaraat wa rasaail jaari hain jo da'wat-e-Islami ko aam karne, Islami afkaar o ta'leemaat ki tarjumaani aur mulk o millat ke masaail par Islami nuqta-e-nazar se tabsara karne aur is tarah raye-e-amma ki tarbiyyat karne mein mufeed khidmaat anjaam de rahe hain.

Is silsile mein darj-e-zail akhbaaraat wa rasaail khusoosi taur par qaabil-e-zikr hain:

- Se-roza Da'wat(3 days) (Dilli)
- Maahnama Zindagi (Dilli)
- Hafta roza Qaantee (Hindi — Dilli)
- Hafta roza Radiance (Angrezi — Dilli)
- Hafta roza Mujahida (Aasami — Aasam)
- Hafta roza Meezan (Bangla — Maghribi Bangaal)
- Hafta roza Geeturaai (Telugu — Hyderabad)

- Pandrah roza Samarsam (Tamil — Madras)
- Roznama Parbudham (Maliyaalam — Calicutt)
- Maahnama Parbudham (Kaalikat, Malabar)
- Hafta roza Sanmar-k (Kannadi — Bangalore)
- Maahnama Parbudhanam (Kalikat malyalam)
- Hafta roza SenMark (Kannad — Banglore)
- Hafta roza Shanti Maarg(Marathi — Meeraj)
- Hafta roza Shaheen(Gujrati-Ahmedabad)

Chand Ahem Umoor se Muta'alliq Jamaate Islami Hind ka Mauqaf

Ek hama-geer nizam-e-zindagi ki alam-bardaar hone ki haisiyyat se Jamaate Islami Hind, mulk o millat ke ahem masaail ke baare mein, jaisa ke is ki policy o program se waazih hai, ek mut'ayyan nuqta-e-nigaah ki haamil hai. Is ke kaarkun aur akhbaaraat o rasaail baraabar is ki isha'at karte rehte hain. In mein se ba'az woh masaail hain jin ke muta'alliq baaz Jamaaton aur ba'az afraad ko ghalat fahmi hui hai ya unhon ne kisi wajah se logon ko ghalat fahmi me mubtila karne ki koshish ki hai. Is par munaasib maloom hota hai ke is kitaabachey(booklet) mein in baaton ka bhi iaadah kiya jaaye.

1 — Jamhooriyyat

Islami tareeqa-e-zindagi ka ek ahem usool yeh hai ke ahem ijtima'i umoor mein faislay baahami mashwaron se kiye jaayen, hum is usool ko sirf insaani mafaadaat wa masaaleh ke pesh-e-nazar hi zaroori khayal nahin karte, balke Allah Ta'ala ke ek muqaddas hukm ki haisiyyat se bhi is ki taameel farz samajhte hain. Istibdaad o aameriyat, aur kulliyyat-pasandi ko inaasaniyat aur Islam donon ke khilaf samajhte hain aur ghair mashroot ta'oor par radd karte hain.

Daur-e-jadeed mein haakimiyyat-e-jamhoor ke nazriye ne jo taariikhi kirdaar ada kiya woh yahi tha ke mauroosi(virasat) baadshaahaton aur makhsoos mazahabi tabqon ke istibdaad o aameriyat se awaam ko najaat dila kar mamlikaton ke siyasi

Nizam ko us ke awam ki aazaadana raye par mabni baahami mashwaron se kiye huve faislon ki bunyad par qaim kiya jaaye.

Lekin Maghrib ki ba'az qaumon mein is nazariye ko furogh us waqt haasil huva jab un qaumon par ilhaad o maadiyyat ka ghulba tha.Sath hi ye qaumen apne mazhabi tabqey ki hukmurani(theocracy) ke khilaaf azaadi ki jiddo jahed kar rahi thi. Is kashmakash aur ilhaadi falsafe ke zer e asar in qaumon ne Jamhoor ke haq e khud iradiyat ko khuda wand kaainaat ke iqtedaar e aala ke bil muqabil la khada kiya.Haq e khud iradiyat aur baahami mushaawirat ke usool ke alam bardaaron ne apne nazriye ke asbaat ke liye jise Haakimiyyat-e-Jamhoor ka unwaan diya gaya, yeh zaroori samjha ke haakmiyat e ilahiya ke nazriye ki nafi karen. Haakmiyat e ilaah ka Islami tasawwur is Theocracy se bilkul mukhtalif hai, jise Maghribi mulkon ke awam ne istibdaad ke hamm-ma'ni qarar de kar baja taur par radd kar diya. Hamaare nazdik Jamhoor ka Haqq-e-Khud-iraadiyat is haqiqat ke manaafi nahin ke insanon ka haqeeqi farma rawa sirf allah taala hai aur saare insanon ko apne iraada wo ikhtiyaar se usi ki marzi ke taabe ho kar zindagi guzaarni chahiye. Jamaate Islami Hind kisi insaan ya insaani group ko apni haakimiyyat musallat karne ka haqqdaar nahin samajhti. Is ke nazdik kisi bhi mazhabi ya khaandaani tabqa ko Khudawand kaaenaat ki iqtidaar-e-aala ke numaayindah hone ka maqaam haasil nahin hai.

Haakimiyyat-e-Ilah ka usool o aqeedah, Haqq-e-Khud-iraadiyat ke haamil azaad o khud mukhtar insaani afraad ke liye ek da'wat ki haisiyyat rakhta hai. Jis mulk ke Jamhoor is da'wat ko qabool karke apne haqq-e-raye dahindagi(right to vote) ko isteimaal karein ge aur apne muntakhab namaayindon ke zariye apne mulk mein Khuda ka hukm naafiz karein ge is mulk mein sahee maanon me Khuda ki hukoomat qaim ho jaayegi. Hukoomat ki tashkeel, arkaan ka azl o nasb(change of roles) aur is ke tamam faislay Jamhoor ke haathon hon ge aur jamhoori tareeqe kaar ke mutaabiq anjaam paayenge, albatta riyaasat Ahkaam-e-Ilahi ki paaband hogi.

> Jamaate Islami na tho Theocracy ki alm-bardaar hai na woh Jamhoor ke Haqq-e-Khud-iraadiyat ki nafi karti hai, balke woh Jamhoor ko aazaadana isteimaal raae aur baahami mashwaron se ijtima'i umoor faisla karne ka haqqdaar samajhte hue un ko Khuda parasti ki da'wat deti hai.

2 — Secularism

Hindustan ko is ma'ana mein ek Secular riyaasat kaha jaata hai ke is ka dastoor mukhtalif mazahib aur un ke pairwon ke darmiyan ghair jaanibdaar hai, yani woh mazhab ki bunyad par shahriyon ke darmiyan koi tafreeq rawa nahin rakhta, is ki ru se mukhtalif mazaahib ke pairwon ko apne mazhab par amal karne aur is ki tableegh o isha'at ki yaksan aazaadi hai.

Dastoor-e-Hind ki mazkoorah khusoosiyyaat Hindustan me Dawat e Islami ke liye bhi mauke faraaham karti hain. Banaabareen(Is bina par), Jamaate Islami Hindustan ke nizam-e-hukoomat ki mazkoorah in khusoosiyyaat ki aur is mafhoom mein secularism ki mukhaalif nahin hai. Albatta hum maujoodah usool-e-hukoomat mein har us tabdeeli ke mukhaalif hain jo baashindagaan-e-mulk ki mazhabi aazaadi ko kisi tarah se rokawat daaley.

Yeh secularism ka ek mahdood aur manfi mafhoom hai jo is wasi' tar eejaabi aur jarihaana(positive and aggresiive) secular mafhoom se mukhtalif hai jo duniya ke ba'az doosre mumaalik mein raayij hai. Secularism ka wasi' tar aur eejaabi mafhoom yeh hai ke mazhab ko insaani zindagi se ya kam az kam is ke ijtima'i daayre se be-dakhl kar diya jaaye. Nizam-e-ta'leem aur nashr o isha'at ke doosre wasaayil ke zariye is baat ka ehtimaam kiya jaaye ke ek ek fard ka zahan isi tasawwur ke tehhat tayyar ho ke woh umoor e zindagi ke baare me apni raayon aur amali rawayyon ko mazhabi taaleemaat se aazaad rakhein.

Secularism ka yeh mafhoom apne peechhe ek taweel taareekh rakhta hai. Yahaan is taareekh par tabsara maqsood hai na is baat par ke europe me secularism ne kya mufeed khidmaat anjaam den aur kya fasaad paida kiye. Hamein sirf is haqiqat ki yaad dehaani karni hai ke secularism ka woh mafhoom jo insaan ki infiradi wa ijtima'i zindagi se hidayat e ilaahi ki be dakhli aur ilhaad ke hamm-ma'ni ho, Islam ki zid(opposite) hai.

Qoumi Yakjehti

Qoumi yakjehti paida karne ka sahi tareeqa yeh hai ke ek taraf to aam baashindagaan-e-mulk mein mushtarik mafaadaat, milki tahaffuz(mulk ki hifazat) o saalamiyat, mu'aashi taraqqi, daakhili amn o amaan aur samaaji falaah o behbood waghaira

zimmedaarion ka ehsaas o shu'oor paida kiya jaaye, dusri taraf har firqa aur group ko is baat ke poore mawaqa haasil hon ke dastoor-e-Hind ke daaire mein rahte hue apne makhsoos culture aur mafaadaat o masaaleh ko mahfooz rakhne aur farogh dene ke liye mauzoon tadaabeer zer e amal laye Lekin agar is ke bar-aks jazbaati ham aahangi ke naam par ek khusoosi culture ko saare mulk par musallat kar dene ki koshish ki jaaye to is se aqalliyaton mein iztiraab aur be-i'timadi paida hoti hai aur firqawarana kashmakash ke asbaab faraaham hote hain.

Parlimani Siyasat aur Election

Hamaara mulk mukhtalif tahzeebon aur mazhabi akaaion ka gahwara hai, jinhe iz-roo-e-dastoor apne tashakhkhus aur khusoosi culture ke tahaffuz o farogh ki zamanat haasil hai. Lekin bad-qismati yeh hai ke in bunyaadi huqooq ki raahon mein tahzeebi jarahiyat aur qaabil-e-nafrat firqa parasti shadeed rukawat banti rahi hai jo firqawarana yakjehti ke liye sakht muzarrat rasaan hai. Is mamle mein khaas taur se parsonal law, auqaaf aur zabaan, deeni ta'leem wagairah se mutalluq ahem muslim masael ko tang nazri, mukhaalifaana tarz e amal aur ghair-yaqeeni soorat ka saamna rahta hai. Is ke ilaawa ba'az anaasir wo hain jo kulliyyat-pasandana aur aamiraana tarze-amal ko pasand karte hain.

Jab ke Jamhooriyyat ki bahaali o barqaraari Jamaat ke nazdik mulk ki ek ahem tareen zaroorat hai. Jamaat apne aghraaz o maqaasid ke husool aur programon ko rooba amal laane ke liye pur aman aur qaanooni o jamhori tareeqa ikhtiyaar karti hai aur raye-e-amma ki tarbiyyat ke liye targheeb o talkheen se kaam leti hai aur bila-lihaaz mazhab o millat baashindagaan-e-mulk, bilkhusoos ummat-e-Muslima ke ishtraak o ta'awun ki khwahishmand aur us ke liye koshaan rahti hai. husool-e-maqsad ke liye Election bhi ek kaar amad zariya hai.

> (Chunaanche Jamaat ne 1977ء ke chand riyaasti assemblion ke intikhaaabaat ke mauqa' par Jamhooriyyat ke tahaffuz aur is silsile mein Dastoor-e-Hind ki bayaleeswin tarmeem ki munsookhi ki gharz se Arkaan Jamaat ko vote ke isteimaal ki ijaazat di thi.)

Jamaat ke mazkooraha ahem maqaasid se ettifaaq rakhne wala aur qaabil-e-i'timaad ummeedwaar parliamentary election mein hamaare vote ka mustahiq ho sakta hai basharte ke woh in ke liye hattal wusa koshish karne ka

wa'da kare aur is se iifaaye uhad ki tawaqqu ho aur woh kisi aisi Jamaat ya tanzeem se waabastah na ho jo aqalliyaton aur Musalmanon ke ma'aamile mein mu'aanidaana aur dastoori zamanaton ke khilaaf rawayya rakhti ho ya jo kulliyyat-pasandana ya aamiraana nizam ki khwaahishmand ho.

Isi tarah Local Bodies aur Gram Panchaayaton ke intikhaaabaat mein hamaari shartein tae shuda sharaaet ke tehhat Arkaan Jamaat apna vote isteimaal kar sakein ge, jis se khidmat-e-khalq aur ba'az milki masaail waghaira ke hal ke silsile mein jo khud hamaare program ka juzz hain, madad mil sake ge.

Markazi Shu'bey

(1) Shu'ba-e-Da'wat:

Yeh shu'ba umoor-e-zail ehtemaam ke saath anjaam dega.

(Alif) Is haqiqat ki wazaahat ke:

- Islam ek waahid nizam-e-adl o rahmat hai — aur
- Insaan ki dunyawi o akhrawee falaah ka tamam tar inhesaar apne Khaaliq o Maalik aur Parwardigaar ki khalis bandagi ki raah ikhtiyaar karne se waabasta hai.

(Ba) Da'wat-e-haq qabool karne waalon ki islaah o tarbiyyat ke kaamon ki rahnamaai o nigraani. Yeh shu'ba wo Naaib Amraa ki nigraani mein kaam karega.

(2) Shu'ba-e-Tarbiyyat:

Yeh shu'ba ehtimaam karega ke:

(Alif) Jamaat ke Arkaan o kaarkunaan ki hamah-jahtee tarbiyyat — zahni, fikri, ilmi o amali, deeni o akhlaqi tarbiyyat is tarah ho ke Jamaat ke rufaqaa ka ta'alluq Allah Ta'ala se zyaadah se zyaadah mazboot ho aur wo fikr e aakhirat aur Raza-e-Ilahi ke jazbe ke saath tehreeki kaamon mein sargarm-e-amal hote chale jaayen.

(Ba) Daakhili istikhkaam is tarah ke afraad-e-Jamaat ek buniyaan-e-marsoos ki soorat ikhtiyaar karne ke liye paiham koshaan rahen aur Jamaat ke tamam shu'bey nazm o inseraam ke pehlu se mustahkam ho jaayen.

(Ja) Muntakhab kaarkunon ki makhsoos salaahiyaton maslan fikri o amali, tasneefi o sahafati, taqreeri o tahreeri aur da'wati o tanzeemi salaahiyaton ki nasho-o-numa ho.

- Is gharaz ke liye Idara-e-Tahqeeq o Tasneef Islami Aligarh se ta'awun haasil kiya jaayega, jis ke liye idaarey ko zaroori maali ta'awun faraaham kiya jaayega.

(3) Shu'ba-e-Ta'leem:

Yeh shu'ba darsiyaat ki tayyari, un par nazar-e-saani aur Hindi aur ilaaqaayi zabaanon mein in ki muntakhli ka kaam anjaam deta hai, asaatiza(teachers) ki tarbiyyat ka nazm karta hai aur un ke darmiyan rabt o zabt badhaata hai.

(4) Shu'ba-e-Hindi:

Shu'be ki tanzeem jadeed ki gayi jo tasneef o taaleef aur literature ke Hindi zabaan mein tarjuma aur muntaqli ka kaam karta hai.

(5) Shu'ba-e-Tahqeeq:

Yeh shu'ba tahreek ke daakhili aur khaariji mawani' ka jaaizah leta hai aur Jamaat ki quwwat o salaahiyyat aur wasaayal ko saamne rakh ke mauqe se istefaada karne ki sooratain mutayyan karta hai.

(6) Raabita-e-Aamma:

Markaz ke nashr o isha'at aur raabita-e-aamma ke kaamon ka nazam karta hai.

(7) Audit aur Accounts ka Shu'ba:

Bar-waqt audit (hisaabaat ki jaanch) ka ba-qaaidah nazam kiya jaata hai. Yeh shu'ba tanzeemi halqon ke bait-ul-maalon aur wahaan ke mukhtalif idaroon ke hisaab kitaab dekhta hai.

Harf-e-Aakhir

Guzashta safhaat mein hum ne is baat ki koshish ki hai ke Jamaate Islami Hind ki fikr, maqsad, tareeqa-e-kaar aur jamaati nizam aur isi tarah is ke deegarr muta'alliqaat ko waazeh kar dein taake munsif mizaaj insaan ko is tahreek ke baare mein sahi raaye qaim karne mein madad mil sake.

Hamein is baat ka poora ehsaas hai ke yeh ta'arrufi kitaabcha kisi tahreek ke baare mein aisi raaye qaim karne ke liye kaafi nahin ho sakta jo kisi faislay aur is ke mutabiq amal par aamada kar sake. Is liye munaasib hoga ke Jamaate Islami ke tayyar karde wasi' literature ya kam az kam un muntakhib kitaabon ya literature ka mutaala kiya jaaye ke jo is tahreek ke tasawwuraat-e-deen, mukhtalif masaail ke baare mein is ki raayon aur is ki sargarmiyon par tafseeli roshni daalti hai.

Aakhir mein hum Allah Ta'ala ke huzoor khuloos-e-dil se dua karte hain ke woh hamein apni aur sirf apni bandagi o ghulami ki sirat-e-mustaqeem par qaim rakhe. Hamein apne nek bandon ka ta'awun ata farmaaey aur Jamaate Islami Hind ki sargarmiyon ko ummat e muslimah ke liye apne asal da'wati mission ki alm-bardaar banne aur bandagaan-e-Khuda ki hidayat aur apne deen ki iqamat ka zariya banaaye. Aameen.

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

Rabbana la tu-akhizna in naseena aw akhta'na,

Rabbana taqabbal minna innaka Antas Sami-ul Aleem.

★ KHATAM SHUD ★